

BARUCH'S SORE
GENTLY OPENED:
GOD'S SALVE
SKILFVLLY APPLIED:

In two SERMONS.

BY

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AMOS 5. 14.

Secke good, and not evill, that you may live.

LONDON,

Printed by R. B. for *John Bellamie, Henry Overton,*
John Roelwell, and Ralph Smith. 1640.

THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

FROM ITS FIRST INSTITUTION

TO THE PRESENT TIME

BY

JOHN WALLIS, ESQ.

OF THE SOCIETY, AND OF THE UNIVERSITY OF OXFORD.
AND OF THE SOCIETY OF GENTLEMEN IN COMMONS.
LONDON.

AND SOLD BY

JOHN WALLIS, ESQ. AND THE SOCIETY OF GENTLEMEN IN COMMONS.

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Society of Gentlemen in Commons, 1690.

A Methodicall Analysis of the chiefe Points handled in these Sermons, on *JEREMIE 45. last verse.*

- 1 Summe. Record of a Prophecy, sent by way of

$\left. \begin{array}{l} \text{Message,} \\ \text{Letter,} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ From God.} \\ 2 \text{ By Ieremiab.} \\ 3 \text{ To Baruch.} \end{array} \right\}$
--	--
- 2 Particulars, the Prophet
 - 1 Tenders the strength of his commission, wherein we have,

$\left. \begin{array}{l} 1 \text{ The inscription of the Prophecy, containing the circumstance of} \\ 2 \text{ Persons.} \\ 3 \text{ Occasion, intimated in the time circumscribed,} \\ 4 \text{ Generally, by the Act.} \\ 5 \text{ Particularly, by the time.} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ Supercription of the letters.} \end{array} \right\}$
--	--
 - 2 Delivers the summe of his errand, or negotiation, which I may propound
 - 1 Metaphorically, like a
 - 1 Chyrurgian, the

$\left. \begin{array}{l} 1 \text{ Sore of Baruch gently opened,} \\ 2 \text{ tenderly toucht, being} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ Imposthumation of humours.} \\ 2 \text{ Inflammation of spirits.} \end{array} \right\}$
$\left. \begin{array}{l} 3 \text{ Solve of God skillfully applied, in a Maister} \\ 4 \text{ Corrosive.} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ Strong, to eat out the proud flesh, and abate the swelling.} \\ 2 \text{ Sharpe, to cut the tough humour, and mitigate the raging.} \end{array} \right\}$
$\left. \begin{array}{l} 5 \text{ Incarnative.} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ Drawing,} \\ 2 \text{ Healing, that the wound} \end{array} \right\}$
 - 2 Though it were Epidemicall, Should not prove mortall.
 - 3 Physician,

$\left. \begin{array}{l} 1 \text{ Prognostick, of Malady, arising from} \\ 2 \text{ Practick, of remedie.} \end{array} \right\}$	$\left. \begin{array}{l} 1 \text{ Redundancy of humours peccant, Plethory.} \\ 2 \text{ Deficiency of spirits, Lipothymie.} \end{array} \right\}$
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 - 4 Easing nature, and disburthening, by a

$\left. \begin{array}{l} 1 \text{ Gentle preparative pill.} \\ 2 \text{ Sharp purgative potion.} \end{array} \right\}$
--
 - 5 Raising nature, and begetting good blood, spirits, by a

$\left. \begin{array}{l} 1 \text{ Strengthening Electuary, rectifying the part affected.} \\ 2 \text{ Sovereign cordiall, fortifying the heart dejected.} \end{array} \right\}$

 - 3 Properly, like a Divine, Baruchs case of conscience.

1 Plainely propounded, complaint of

1 D. Ienion.

2 Affliction, endless, endless.

1 Punctually resolved, cured, for which two things are,

1 Premised.

1 Strong and cleare conviction.

2 Sweet and sharpe Reprehension.

2 Prescribed, something by way of,

1 Spirituall and grave instruction.

2 Sweet Consolation.

1 General, Gods gracious care of him.

2 Particular circumstances, commending that grace.

1 Singularity among the many perishing: he in the
greatest danger preserved.

2 Sufficiency for the maine, what ever became of
other things, he should have his life given him for
a prey wheresoever he went.

2 Observations, from the

1 Commission.

1 God takes particular notice of his meanest servants, to provide for
them, and their meanest services, to requite them, rather than faile,
in a more than ordinary, yea no lesse than honourary way. *Esaies*
person and service meane, but *Isaies* Writer, yet a Prophet is dis-
patched to him, and a particular Prophecie directed to him, and up-
on record for all posterity.

2 Hard services have high promises, and great adventures good as-
surances.

3 He that is employed in notable and dangerous service, had need be
raised to a generous and noble spirit.

4 Gods authority should be enough to heare us against all humane
difficulty.

2 Negotiation.

1 Malady.

1 Generous spirits are apt to fling and shrink in dangerous service.

2 Gods choicest servants be subject even to the sharpest tryals.

3 Humane infirmity is apt to be querulous, even against God, especially
when we are in misery and calamities.

4 God takes notice even of our words, wherein it is facill, but not free,
to offend.

2 Remedy, in

1 General.

1 God is not all fire and sword against every sin and sinner.

2 God is pleased in goodnesse to condescend, and accommodate himself
to our weaknesse.

2 Speciall, from the

1 Whole

1 Whole process.

- 1 God provoked will not spare (his own) to plucke up what he hath planted, even whole nations.
- 2 In the greatest fury against sinners, God forgets not the severest mercy to his Saints.
- 3 A drooping fainting spirit is a tender thing, and requires all tender usage.
- 4 If we would recover any, we must go about it with Gods Spirit, and in Gods method.

- 1 With Gods Spirit, of
 - 1 Holiness.
 - 2 Meeknesse.
 - 3 Wisdom.

- 2 In Gods Method,
 - 1 Manner.
 - 2 Temper.
 - 3 Order, and giving the patient.

- observing the due
 - 1 Equall indifferent hearing.
 - 2 Candid ingenuous judging interpreting.
 - 3 Reasonall faire proceeding, in generall, and in particular.

- 4 Strong cleare convincing.
- 5 Sharpe sweete reprovng.
- 6 Sound grave instructing.
- 7 Seasonable necessary comforting.

2 Peculiar promise made to Baruch.

- 1 Life is a precious prey in publicke judgements, and correction calamities.
- 2 God can and doth secure the life of his in the worst times when he please.
- 3 Duties must be discharged in whatsoever danger or difficulties.
- 4 The boldest greatest adventuring in Gods cause, is the best insuring.
- 5 Generall promises suffice, though we have no peculial privileges.

- 1 Singular: For a godly man, a Saviour, that should be exemplary to others, to be all for himselfe, to aime at great things, to seek them greedily, when Gods judgements are abroad, and his Churches drown'd in misery, especially, is a thing most unreasonable, ignoble, and unconscionable.

3 Explication.

- 1 Predicaine, implied in forme of propounding by interrogation.

- 1 Vse,
 - 1 Drammaticall.
 - 2 Rhetoricall.

- 2 Scope, in-
 - 1 Falls.
 - 2 quires, de 1. Iare.

- 3 Sense,
 - 1 Affirmes, proves the fact.
 - 2 Denies, reproves the fault, as it

- 1 Unreasonable, is it reason?
 - 2 Ignoble, uncomely: Are you not ashamed?
 - 3 Unconscionable, are you not selfe-condemned?

- 4 Subject, express with Accent Emphasis in every word.

- 1 For thy selfe.
- 1 What is meant by selfe.

- 1 True inaction.
 - 1 Perfection, welfare of soule, body.
 - 2 Satisfaction of reason, will, perfect, perverted.
 - 3 Accommodation for use of both, lawfull, lustfull.
- 1 Full extention: Our selfe.
 - 1 Circumscribed.
 - 2 Divided.
 - 3 Multiplied.
- 1 Needfull interpretation. It may be considered in

- 1 Conjunction or opposition to
 - 1 God
 - 1 Publike.
 - 2 Good of Neighbour.
 - 2 Concomitancy or predominancy.

- 2 How we may or may not seek for selves.

- 1 We may and must in conjunction, concomitancy, so it be
 - 1 Subordinately.
 - 2 Sociably.
 - 3 Soberly.
- 2 We may not, but must
 - 1 Opposition, deny our selves in
 - 2 Predominancy.

- 2 Great things.

- 1 What is great in
 - 1 Reality, fancy, things
 - 1 Heavenly.
 - 2 Earthly.
 - 2 Absolutely, comparative-ly and respectively to
 - 1 Season.
 - 2 Person, above
 - 1 Portion of others,
 - 1 Competence.
 - 2 Conscience.
 - 3 Providence.
 - 1 My own proportion, make judge
 - 1 May, great.
 - 2 Really.
 - 3 Absolutely.
- 2 How we may or not, seek them we
 - 1 Must.

- 1 Take heed of comparision.
 - 1 Season.
 - 1 Providence.
 - 2 Conscience.
 - 3 Competence.
 - 2 Person.
- 2 Make choice of proportion.

- 1 Explication. 2 Subject.

- 3 Seckest.

- 1 What to seeke.
 - 1 Imports the act of
 - 1 Devoire.
 - 2 Desire.
 - 3 Designe.
 - 2 Implies the manner, whether it be
 - 1 Right.
 - 2 Wrong.
- 2 How we may or may not.

- { 1 We may and must seek, but know { 1 Gift most comfortable.
 { 2 We may not seeke. { 2 Purchase most chargeable.
 { 3 Seeking duty { 1 Conscienceable.
 { 3 Commendable.

- { 1 Imprudently.
 { 2 Impatiently.
 { 3 Impotently.

- { 1 Intemperately, { 1 Desire.
 with height of { 2 Desire.
 { 2 Inordinately, { 3 Devoire.

- 1 Impiously, { 1 With dependancy on the Devill.
 { 2 Without dependancy on God.
 2 Injuriouly, { 1 Equity: whether to { 1 Community.
 against { 2 Charity. { 2 Propriety.

4 Thou, a godly man, a Levite, a *Sarub*.

- { 1 Who may not, a godly man.
 { 1 Reputedly, { 1 Profession.
 for { 2 Estimation.
 { 2 Really, { 1 Affection.
 in { 2 Conversation.
 { 3 Renownedly, { 1 Promotion.
 for { 2 Perfection.

- { 1 How he may or not.
 { 1 None may. { 1 Lawfull it may be.
 { 2 Such least. { 2 Watchfull he must be.

5 And,

- { 1 What times of pub- { 1 Calamity.
 like, common { 2 Iudgement.
 { 1 Incumbent.
 { 2 Impendent. { 1 At any time.
 { 3 How we may or not. { 2 Then least of all, it { 1 Vnreasonable.
 being most { 3 Vnconscienceable.

2 Application.

- { 1 Lamentation,
 { 2 Extermination,
 { 3 Exhortation. I beseech you,
 { 1 Beware you be not for
 { 2 Your selfe.
 { 3 Great things.
 { 4 Seeking greedily.
 { 5 Godly *Sarubs* at least.
 { 6 In evill times.
 { 2 Consider how it is { 1 Vnreasonable.
 { 2 Ignoble.
 { 3 Vnconscienceable.

1. The first part of the document is a list of names and addresses, which are arranged in two columns. The names are written in a cursive script, and the addresses are written in a more formal, printed style. The list includes names such as "John Smith", "Mary Jones", and "Robert Brown", along with their respective addresses in various parts of the city.

2

1. The first part of the document is a list of names and titles, including "The Hon. Mr. Justice" and "The Hon. Mr. Justice".



Jeremiah 45. last Verse,
beginning of the Verse.

*Seekest thou great things for thy
selfe? Seeke them not.*



This Chapter being one of the
shortest in the Bible, I shall de-
fire to present some generall
observations out of the whole
Chapter, and then fasten upon
particulars. *The words that Je-
re-miah the Prophet spake unto Baruch the son of &c.*

The words are words
of Prophecy, by way
of Message or Letter.

1. From God.

2. By *Jeremiah*.

3. To *Baruch*.

In the Particulars
of the Letter,

1. He tender is the strength
of his Commission, with
some circumstances.

2. He delivers the substance
of his Errand and Nego-
tiation.

Baruch's Sore gently opened,

The strength of his Commission appears out of the Circumstances, noted in the beginning.

There be two things in reference to the Letter, for so I expresse it.

1. The Inscription of the Prophecy in the 1. vers. containing.
1. The Persons.
2. The Circumscription of time.

The person *Jeremy*, that was imployed, and the person *Baruch*, to whom it was sent.

- And the Time circumscribed by a double Circumstance,
1. Generally, by the A&C.
2. Particularly, by the Time.

1. In the Time when *Baruch* wrote all these words from the mouth of *Jeremy* the Prophet. Now for the time, I shall desire you at leasure (because it is materiall for understanding this Chapter) to peruse the 36. Chapter of *Jeremy*, and there is mentioned a double Commission, and a double Writing, wherein God commands *Jeremy* to use *Baruch* to write the Role, containing the words he was to deliver against *Judah*, and to read and publish them in the eares of the people, *Jeremy* himselfe being then shut up. And this *Baruch* did. Upon which, the Princes having tydings thereof, were somewhat affected with it, so that they would have a second reading of it, before them; and so they laid up the Role, with an intent it should not die

die with them, but they would communicate it to the King, which they did, and he caused the Role to be burnt, sitting in his Winter-house, when it was read by the fire, &c.

Then there is a second Commission granted: they did not mend themselves with this, thinking to escape Gods judgements: for there was a second Commission, with additions of more words, and that was all they got. This relates the Story.

2. Then there is a second Circumscription of the time, in what yeare it was, In the fourth yeare of *Ihojakim* sonne of *Iosiah*: and then which of those times gave the occasion to the complaint of *Baruch*, and was the hint of this Prophecy. Some have thought it was upon the second time, that then he began to shrink, having seene the expression of wrath and displeasure to increase, God (saith he) hath added sorrow to my sorrow. but the Circumscription of time, was in the fourth yeare of the King, as it appeares by comparing it with the first time. Upon the first time that God commands *Jeremy* to cause a Role to bee written, *Jeremy* calls for *Baruch* to do it: and the second time he begins to shrugg at this, *Jeremy* being shut up, and now the libertie of speech dangerous, and so *Baruch* was afraid he should come to be a sharer with *Jeremy*, and therefore was afraid. Here upon God was pleased to give this Prophecy, to encourage him, for it was

then in *Ierusalem* grown to that height, that the Word of God was accounted little better then a Libell, and the Preaching or publishing of it, little better then sedition, as in that plainly appeares. But now to go on with that which remains to *Baruch*.

2. There is the Superscription of the Letter, *Thus saith the Lord to thee O Baruch, &c.*

This makes all apparant which I said, *Ieremies* tender of the strength of his Commission, and authority, and warrant, upon which he utters this Message.

2. There follows the summ of his Negotiation, and the contents of his message and Commission, and may be not amisse to expresse this.

1. Metaphorically { 1. As a Chirurgion.
2. As a Physitian.

1. As a Chirurgion, { 1. *Baruchs* sore, gently
it contains these opened and tenderly
two things. { touched.
2. Gods salve, skillfully
applied.

1. The sore of *Baruch*: { 1. An Impostumation
he seemes to have. { of Humours.
2. An Inflammation
of Spirits.

His grieve is, he complains of miseries and Aches, sorrow upon sorrow, and I find no rest to my bones.

2. Then

Gods Salve skilfully applyed.

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Then the Salve that God applies for cure
is a soveraigne Salve, and consists of divers
particular Plaisters. For there is a double Cor-
rosive, and a double Leitive, which he applies
to make a perfect Cure.

1. A Corrosive Plaster, which is
 1. Strong, to bite out the proud flesh, and a-
 2. Sharpe, to cut the rough humour, and mitigate the raging.

2. A Drawing.
3. A healing Plaster, which assures him, and makes it good, that though the wound and disease were E-
pidemicall, yet it should not be mortall, God would destroy all flesh there, but he would give him his life for a prey.

2. Or to expresse it in the way of a Physiti-
an, in the same kind.

1. The Prognosticke of Baruchs
There is a Maladie.
2. The Practicke of Gods Remedy.
1. The Prognosticke of Baruchs
stick of Baruchs
Malady it was,
 1. Redundancie of humors
peccant, a Plethory.
 2. Deficiency of Spirits,
A Lipothymy.

the spirits failing, and would not support him in the businesse he was about, and in that state and condition he was in, and according to this.

3. The Practique of Gods Remedy follows, in a sweet way according to Rules.

1. The first way of Cure is by easing of Nature, by purging away evill and peccant humours, disburdening nature of them.

Which is done } 1. By a gentle and preparative Pill.
2. By a sharpe and purgative Potion.

2. Then there is not only easing of Nature, but a raising of Nature, breeding good blood and spirits againe by other Physicke which he uses, which is.

1. First, a strengthening Electuary, rectifying the part affected.

2. Then a Sovereigne Cordiall, fortifying the heart dejected, to corroborate his spirits against all difficulties he was to undergoe.

3. Secondly, more properly as a Divine. We have in this, the whole substance of the Commission, which *Ieremy* delivers unto *Baruch*.

1. Wee have *Baruchs* ease of conscience plainly propounded, *vers*. 3. What was it he complained of? *viz.* of the condition he was in, or of the service he was put upon, being now set upon the Cannions mouth, a complaint of desertion, affliction, endlesse, ceaselesse.

2. And

2. And then secondly, he punctually resolves this case of conscience propounded, and so counsell is given for cure of the distemper he was in, wherein there is something premised for resolution and satisfaction, to make way for the Cure.

1. There is a strong and cleare conviction by an invincible argument, that he was in an unreasonable temper, because (saith God) I breake down what I have built, and pluck up what I have planted: This is a strong conviction, which God began withall to convince his reason: and then.

2. Secondly, there is a sweet, but sharp reprehension after conviction: the reproofe that comes, though it be with a gentle hand, yet there is not a word but hath a sting in it, and an edge to prick *Baruch* and make him smart, if it be seriously considered; *And seekest thou great things for thy selfe?* Art thou greedy in seeking of these for thy selfe? Thou? A godly man, and a *Baruch* too, and a *Levite*? And these sad times of publike judgement and calamity? Is this a time to seeke great matters for thy selfe? There is not a word but hath an accent, and an Emphasis upon it, and shewes the unreasonablenesse of the temper he was in.

These things are premised, for all these did not the cure, but only made way, as the needle makes way for the thread, so this makes way: but there must be somewhat else to temper the

the spirits of *Baruch* a right, therefore there are two other things prescribed.

1. First, by way of spirituall and grave instruction. *Secke them not, &c.*

2. By way of sweet Consolation: by which God doth fortifie and corroborate his spirits, to satisfie him, that he will not deale harshly with him, or overburden him in the service, in which he puts him: which is,

1. Generall, containing the assurance of Gods gracious favour and care over him, that he doth not slight and neglect him, and squander away his life, as though it were a thing vile, that God regards it not, to spill it upon the ground, for no use and service: but God assures him hee will have a care of him, for the maine, howsoever he must undergoe difficulties and dangers.

2. Particular, In the circumstances commending that grace and favour: where, 1. The singularity of it, that is, when thousands shall fall at his right hand, and ten thousands on his left, when God would destroy the whole land, yet he should be safe. 2. The sufficiencie for the maine; that God would give him his life for a prey, and that was such a blessing, as God in his esteeme counc'd sufficient for *Baruch* to be contented withall.

Now to come to the severall observations, which may be of singular use as they arise out of the whole Chapter.

To begin with that that is first in the Chapter, viz. the Commission, with the Authority of the Commission. And then afterwards to propound something out of the Summe of this Negotiation: Briefly in all.

The first thing that I observe out of the Inscription and the rest of the Circumstances, which sets out the Authority of the Commission, is this: viz.

God takes particular notice of the meanest servants of his, to provide for them, and of the meanest service of theirs, to requite them, rather than faile in a more than ordinary, yea no lesse than honorary way.

Observ. 1.

Every branch of the observation is cleare in the Text, *Baruch* he was but an ordinary man, the servant to the Prophet *Ieremie*, who was no great man, and yet we see God takes particular notice of *Baruch*, and particular care of him; yea rather than he should be disheartened, God doth it in a more than ordinary, yea in an honorary way; to send a Prophet to him, to bestow a Prophecy upon him, to have a Prophecy upon record of Gods familiar tender care towards one man, *Thou saith the Lord to thee, O Baruch.* And this assures every Christian, that there is not the meanest of Gods servants, nor the meanest service (for this was but a meane service to be a writer to a Prophet, and a reader of that which he had written, yet contributing, and being subservient to the honour and glory of God, and being in his service) God accepts of it, and takes notice of it, and meets it, and

C

answers

answers it so honourably, as wee see it here.

This may be a sweet comfort to every Christian, to consider, that as it is with a picture ingeniously drawne, it casts its eye upon every one in the roome: it is so with all the whole world, especially all those that are his, he casts a speciall eye upon every one of them in particular. And this would make us stand in awe of God, of the infinite Majesty of God, that can comprehend and looke upon all a mans courses, and particulars in the world, that hath an indifferent respect to all, yet hath a singular respect to his servants. This consideration should wonderfully awe us.

Secondly, note out of the Introduction to the Negotiation,

Observ. II.

That hard services have high promises, and great adventures, good assurances.

God is not so unequall and harsh to his servants, but when he puts them upon extraordinary dangers, he furnishes them with extraordinary courage: *Baruch* was here to go about an hazardous service, at Gods command he doth so. There was ground enough in reason, it was not a meere fearefull imagination in his braine, but there was reality in the thing, and there God is pleased to afford him a speciall Prophecie to be his warrant and band.

Observ. III.

He that is employed in notable and dangerous services, had need be raised to a noble and gentrom spirit.

It is not for every coward to be put upon the Cannions mouth, and push of Pike, they have need

need of raised and elevated spirits: therefore God takes care of his servant *Baruch*, to encourage and strengthen him, and put a noble spirit into him, because he was imployed in a service which was hazardable.

Lastly, take one more;

Gods authority is sufficient security to undertake any difficulties.

Observ. IV.

And therefore it is often repeated here, as if that were enough without any contradiction, if we have Gods warrant and his command for any businessse. Shall *Abisalom* say to his servants, *Do this, I have commanded you, feare not*; and shall not Gods servants take his authority for security enough? God doth suppose that here, that all the labour is lost, if his authority be not able to beare up the soule. If a man cannot rest secure, then God loses his scope: He gives him a Prophecy to that purpose, and sets to his hand and seale that he sets him about it, and will looke to him in it. If this be not sure enough, which must be to every one that knowes what God is; there can be no doubt or scruple made.

But to come to the Negotiation it selfe, and to the soveraigne salve and cure. Something we have briefly to take notice of out of the *malady*, which *Baruch* fell into, that weaknesse of spirit, that faintnesse of heart; either in regard of the sad condition of those times, for it was neare the destruction of *Ierusalem*, when *Nebuchadnezar* was shortly after to come, and take the city, and carrie them away captive to *Babylon*: It was a little be-

fore that time; or it was in regard of the sadnesse of the condition he was in; this is most probable to be so, considering that he was imployed in a most dangerous service, he was commanded to read, and to do that which is so hazardable, and of so doubtfull a consequence, the world not being capable of good counsell, therefore at that time being put upon the service, thence is that weaknesse of spirit, that troubles and shakes, and unfits him much; out of this some few things also.

Observ. I.

Even good men and generous spirits are apt enough to shrug and shrink when they come to be put upon dangerous service.

It is a case that may befall a good man, and a couragious man, that when a man sees dangers, though he be thinking with himselfe that he could undergo any difficulty, especially when he comes fresh in his thoughts, from God, and full of God. Yet when he comes to see the stormes and thunder of the Cannions, and the bullets flying about his eares; a good man may have relucts, as in warre, so in this case, the best and most daring spirit may find it, and it is no wonder to be so in such sad times: This was upon supposition of the service he was put upon. It may be supposed likewise, that there was some danger in the apprehension of this sad condition of the times, whereupon this grew: and thence to propound another observation.

Observ. II.

That even Gods choicest servants, and such as are best, are apt to be querulous when they are in misery, and under calamity.

Poore

Poore afflicted men are full of complaints; and so weake and sick men that are under any burden, it is an ordinary thing to complaine, and through infirmity of nature, they will breake out, even against God; we are ready to thinke God deales harshly with us, for here was such an intimation, *God adds sorrow to my sorrow*, as if he had dealt hardly with him. Humane infirmity is apt to be querulous when it is under dangers. Therefore we should not be apt to censure that there is no piety where there is passion, but labour so much the more to fortifie our selves with strength, to fence, and fit our selves with strength against times of tryall, that we may lay our hands upon our mouthes, and be, as *Iob*, silent, or rather say as he, *Blessed be the name of the Lord*, that hath given, and taken away too; we should watch over our selves, and prepare to come, and meet our complaints, and suffer nothing to breake out to the dishonour of God; for we see, good men may forget themselves.

Then take another observation from the same consideration,

That even good men are obnoxious to sharpe and heavy tryals.

Observ. III.

The Saints of God in their time have their share and portion, some way or other; though God made distinctions, yet they had their part in some sort in the common calamities, for there could not come such a deluge to carie them out of their kingdome, but many of Gods people had the sense of it, we see an example in the song of old

Note.

Simen, which is pregnant for it, and even through thy soule shall a sword pierce, even the best Christians are subject to sharpe afflictions, as sharpe as any sword, and that to the soule, and such as not onely scorcheth the soule, but pierceth through and through, experience also teacheth it. To add one thing more:

Observ. 1st.

God takes notice of all our words, and our very expressions in every state and condition, and not onely of our carriage: so that, though it be facile, yet not free to offend in them.

** xpius*

All the * *Crisis* of our distemper lies upon the tongue, all breaks out in words. Thou hast said. Ever in complaining words: God takes notice of our words, and we must be accountable for them. It is the easiest to offend in the tongue, and he is a perfect man that offends not in his tongue; thoughts are not free, nor words, but all must be regulated by the Word of God, and the tongue is one of the greatest instruments, for Gods glory and honour; there should be the principall watch, that nothing should passe the doore of our lips to cut our owne throats: Words are light things, but bring sharpe punishments: Therefore we should set our selves in Gods presence, wherefoever we are, and whatsoever we are doing, making conscience, not onely of great matters, but of small; weigh our words, and not onely do, but speake all by line and levell, by weight, and measure, every thing exactly. He that builds a mud wall, may tumble it up, hand over head, yet it must be with some care in that too; but if a man build

build a stately Palace, he must do all by square and plummet, he must be exact, least all tumble down againe: so in this case, if we care not what be the issue and consequence of our lives, and courses, and words, care not what we make of them, intend no great matter by them, that may be carried hand over head, and may be more cheaply done without care and watch: but if we intend, as we must be accountable for all these, and great advantage is to be made by them, we may be justified or condemned by them, therefore we had need to weigh our steps, and the words of our mouth, that they be according to the rule of Gods Word. And so we passe the malady of *Baruch*.

But now for the remedy, and Gods proceeding: in that there be many sweet and profitable observations. There be three ranks of them I shall note out of it.

- { 1. Something generall.
- { 2. Something speciall.
- { 3. Something particular.

First in generall, note,

That God is not all fire and sword against every sin *Observ. 1.*
and sinner.

He doth not presently, when we are in a fault, cast us off, he did not cast off *Baruch*, kick him off, never look on him againe. God is not all fire and sword, to breath nothing but ruine and destruction, to write all his lawes in bloud, to make no distinction betwixt sin and sinners; but there is infinite grace and goodnesse in God, that he will onely punish where there is necessity, but not where there

Observ. 11.

there is a possibility of cure, yea he will take care of the cure of his servants.

God is pleased in goodnesse graciously to accommodate himselfe to our weakenesse, and to condescend to us.

We see it was but a weakenesse, that he was unwilling to go on Gods service, but was ready to complaine, this was but weakenesse, and he forgot himselfe, yet God comes in a sweet way, and is so farre from rejecting him for his weakenesse, that he is pleased to fit him with more strength, and secure him more, and so to prop up his weakenesse. We should do well to beare with the infirmities of the weaker, not to cast them off presently, but thinke of cure and accommodation, as much as may be, and to bow and stoope to them. As it hath been an observation, that they that have beene able to bow lowest backwards, it was no argument of weakenesse and infirmity, but of strength and activity: so in this case, it is not an argument of infirmity or pusillanimity, to yeeld to the weak brethren, so that a man bow not so low as to offend, but so as he may rise againe with credit. It is an excellent observation the Moralists have: It is lawfull to stoope to another, but it is not lawfull to joyne in the fals of others, to participate in their sinnes. A man may stoope and yeeld to weakenesse, so that he himselfe fals not into weaknesse, and into sinne; to yeeld to a man, as farre as may be without sinne, is requisite; for it is a sweet thing for Christians to gaine the weak by such sweet conditions.

Secondly,

Secondly, there be some speciall observations briefly to name { 1. From the whole Proesse.
them: { 2. From the peculiar Promise.

God doth take care of the cure, as well as all to thinke of fury, and killing, and casting of his creatures.

observ. 1.

That is not the first thing a wise man will do, if his finger ake, to cut it off, but rather to cure it. But to take the particulars.

First of all, from that which God premises for an argument of conviction, to make Baruch see his error: Behold, I breake down what I have built, and plucke up what I have planted, even this whole people, this whole land. The observation is this.

That God when he is provoked, will not spare his owne, to plucke up what he hath planted, even whole nations.

observ.

God provoked will forget all relations and in-dearements that any stands to him, in regard of externall profession, or priviledges he hath afforded: but when he is provoked by a continuall course of sinne, and rebellion against him with impenitency, God in such cases spares not his owne people, but proceeds to fearefull judgements against them, against a whole land, to root up and pull downe all from the very foundation: and if God doth so with that, which he hath planted, to plucke it up; what may be expected in those things that he hath not planted? If this shall be done upon such provocation, then what will he do to that he hath not planted? Every plant which my heavenly Father hath not planted,

D

shall

shall he plucked up: If Gods servants that are in covenant with him, and make profession, shall smart so deeply, what shall Gods enemies? shall not Antichrist downe? Shall not Babylon downe? If Sion (in such cases, rather than Gods honour shall suffer) shall be ruined, what may they expect? *If the righteous shall scarcely be saved, where shall the ungodly and sinners appeare?* If those things of Gods owne liking be loathsome, with what loathsomenesse will he spue the other out of his mouth.

Observ. II.

When God is in the greatest fury and rage against sinne and sinners; he doth not forget the sweetest and tenderest mercies to his Saints and servants.

It is not with God as it is with men, when they are in a rage, it may be one sets them out, and they flie out upon all and every body they meet with in their rage: but God keeps his temper and posture still; he when he is in the greatest rage amongst wicked people, that his honour being at the stake, he thinks to come and revenge himselfe upon them, yet in the midst of the hottest brunt of this, if one of his servants come in the way, there is nothing but sweetnesse and gentlenesse: sweet, poore *Baruch*, how precious is he in Gods eyes? and God takes care of him, to recover him out of his infirmity, and so sets him right.

Observ. III.

Again we see,

That the drooping spirit, the spirit of weaknesse, is a very tender thing, and had need to be handled very tenderly, so be dealt tenderly withall.

It is not the way to deale harshly with a gentle spirit, there is a difference of spirits, and different cases how they are to be dealt with. As we use to observe the severall wayes women use to preserve things; if they would preserve grosse meates, as flesh, Beefe, and such kind of things; the best way to keepe them is in Salt and Brine: But if they would preserve, as usefull, these generous fruits, as Apricocks, Quinces, and the like; they do not preserve them in Salt, but Sugar: So, in this case, there be different spirits, some rough and boysterous spirits, that there is no dealing with them, but with breaking of them, tough meanes must be used; for tough knots must have tough wedges. There be also soft tender spirits; if their failing be through infirmity in a generous spirit, that hath ingenuity, though it hath infirmity, it must not be so roughly dealt with. There is nothing so tender as conscience, nothing so tender as an afflicted spirit, every touch goes to the heart; therefore they that deale with them, should deale tenderly; there is no such butcherly minde, as of those that love to rack tender consciences, and will fray and affright tender spirits, as if they would winde them about their fingers for their own turnes; it is the basest and most barbarous usage that can be: but then particularly, if we do observe any failings and weaknesse, it is necessary to do that, which we attempt in that kinde, in a right spirit, and in a due way: it is necessary to be done with a right spirit; take some few rules.

First, let us go about Gods worke, 1. *With Gods Spirit*, and 2. *In Gods method*, for the recovering of any distemper.

First, *With Gods spirit*: it is Gods work, and it is fit that those that go about that, should goe with his Spirit; the Spirit of God is proper to be employed in that work, that so it may be managed with the greatest felicity: and that it may have the better successe, it must be done,

1. With the *Spirit of Holinesse*, it is not my owne supposition or dislike, or difference of judgement that I must harp upon, but when I go to cure another, I must go in Gods name, and with the holy Spirit of God: it is not *Jeremie* that comes in his owne name to cure *Baruch*; it was not *Jeremies* spirit, will, or judgement, but the authority he charges him withall, is, when *Jeremy* can say, *thus saith the Lord to thee*; it is the Lord that sends this (thou must say) I can shew that it is dishonour to God, I can evidence that God is in the cause, when a man comes thus with the Spirit of God, and with the *Spirit of Holinesse*, and not with a respect to himselfe, but with his to God, and that he can have God in it, who will not decline, but will owne it: that is the best way of cure and recovery.

2. It must be done in the *Spirit of meeknesse*, *Restore such a one* (saith the Apostle) *in the spirit of meeknesse*. A Father compares the distemper of a godly man to a bone out of joynt: now if such a part should be handled roughly, it would inflame the spirits, and make it more incurable, such

a man is not able to beare it patiently, it being affliction enough that it is out of the place: so it is in this case, the *Spirit of meeknesse* is the fittest spirit to go through withall, especially when we have to do with ingenuous spirits.

3. *The spirit of wisdom*, there is no one thing, in all things, humane or divine, is of greater consequence, and had need be more looked into than this, that we lose not the doing of a good business for want of wisdom; wisdom is all in all, to discern the fit opportunities, and to observe the condition of the person, and of the thing a man is to deale in, and so to allow, and proportion, and dispense all his cure with relation and reference to the precedent circumstances. Wisdom is all in all. Take the story, which though it be but low in such arguments, yet it is apt to expresse it: When *Bucephalus* the great horse was first brought to Court, he was like to have been sent backe away for a little mistake, which was, when they came to back him, he would suffer none to get on, which the King observing, took notice of the mistake, and backed him himselfe; whereas they all came on the Sun-side, and so feared the horse with their shadow. So there might be many men that might be backt for Gods use, if men did not go upon the wrong side, if men would go with wisdom and discretion, set themselves on worke the best way they could, abstaine from giving offence, using discretion in the business. much more might be done than is done, therefore that is the first thing, to handle him tenderly and wisely.

Secondly, *in Gods method* : it is not necessary onely to use a right spirit, but also to go to work in a due way, if we would cure any body, obser-

ving the due $\left\{ \begin{array}{l} 1. \text{ Manner.} \\ 2. \text{ Temper.} \\ 3. \text{ Order.} \end{array} \right.$

To mention onely the order, and comprehend the other two in that : It is worth the while to observe the order and way God goes for the curing of *Baruch*, and raising him. Observe in this these few things.

First of all, he gives him an *equall audience and hearing of his state, cause, and condition* ; and that is very necessary : for, if a man be partiall in that kinde, he loses at the first bout ; but God doth so. (*Thou hast said*) he takes it not upon heare-say, but brings it in what he had said, let men speake for themselves, let them have a faire hearing, before you go about to cure, or reprove, or rectifie any thing : Let it appeare what the fault is ; not only heare the first relation, but keepe one eare open for the other party.

Secondly, the second thing is, *candid and ingenuous judging and censuring* : God sees no more but *Baruch's* owne words, no aggravations, nor putting *unguem in alcere*, to make the wound ranke more, but even as *Baruch's* owne words present it, God judges him by it, and takes notice of the distemper by it, there is no farther aggravation : and so it is a good course of wisdom, not to aggravate things, but to take things as they are, not to make them worse than they are, but

as candidly to judge of them as the things will permit.

Thirdly, *a rationall and faire proceeding*, here is no boysterous rayling, God uses no bitternesse of rayling; this will neither cure, nor do any good, but as if one would cast out one divell with another; when a man offends, it may be a great offence, a reall offence against God, yet to go this way to cure him, is not the way, but let it be done in a rationall way: man is a rationall creature, and must be overcome by mastering his reason, and that is the way to make a cure; a man that deales rationally with them, workes best upon them. Againe, take some particular steps.

- Do it by {
1. *Strong and cleare convincing.*
 2. *Sharpe and sweet reproving.*
 3. *Sound and grave instructing.*
 4. *Seasonable and necessary comforting.*

First of those that God uses here is *convincing*, that is the first thing towards the cure, God convinceth him of the unmeetnesse and unreasonable-nesse of his spirit, that when God spares not a whole land, that *Barnab* should have an exempt place to be free from danger, to take no part nor share with all his fellow countrey-men and Saints, this was so unreasonable, that he convinces him at first: before a man go any farther in a cure, he must begin with conviction, bring so much light as may breake open the eyes of the understanding, to make way and passage to convince the understanding, and then you have the key of the worke; the minde is as a strong fort in a city, which

which being once gayned, it is easie to command the whole Country.

Secondly (another step after conviction) *sharpe and sweet reprovng*, God comes to reprove him, though sweetly and gently, with an excellent temper, yet sharpe enough, every thing cutting, yet with sweetnesse and gentlenesse. [*Seekest thou great things for thy selfe?*] After he had convinced him of the unreasonableesse, then he takes upon him to reprove him, not to spare the fault, or dawbe it over, but lets him see a little light by convincing, for he would not have beene able to have borne the reproofe els; without light he had not beene convinced, but now he abhorres himselfe *in dust and ashes*, he is willing to entertaine the reproofe, because he is bound to the good behaviour; he was bound with that argument before, that now he cannot winke, lest he cut and lance himselfe farther; this was the second step after conviction.

Then thirdly after reproofe; he comes with *sound and grave instructions*; not meere to reprove and beat downe what another man doth, and to sparkle that way, though it be with reason, and so to heape up arguments, to make it seeme vile and loathsome, and here to rest, this is meere to rake in the wound; but then to come with sweet instructions, as God doth, here is the way, when he hath purged out evill humours, now he salves and heales him by right counsell: [*Seeke them not.*]

Fourthly, after he hath *convinced*, and then *reproved*,

reproved, and given good counsell, then a man is capable, and it is very seasonable to give seasonable consolation and comfort, it now comes in season, it is not good antedating things, if a man be prepared, be humbled, by a conviction and reproofe, and thus directed in a good way, then to powre balm & comfort in, is very seasonable, and so you see in the whole passage *sweet Physick* for the soul, good directions in dealing with our brethren, how to win and recover them out of any evill.

2. Now for the singular considerations out of the last verse, containing the peculiar promise made to *Baruch*, concerning the consolation and comfort, the assurance God gives him, of his life in the midst of these apparent dangers.

First of all observe,

Life is a precious prey, where God gives and spares it, specially in publike calamities.

Observ. 1.

If God did no more but let a man scape with life, it is a choice gift and prey, not because any man must respect it so deare, and to be so fearefull of it, as to be afraid to be with Christ: I do not speake this to interre seare with those notions in Scripture, but though we lose goods, and lands, and all, yet life is a precious prey to be given, and nothing is so sweet as a prey; the very comming of it, it commends it to be more precious, and so in this case, when a man hath escaped out of a difficulty, a mans life is a precious thing, in regard that God shewes it so much favour, and lets him have so much grace showne, as to be reserved for future service.

*Observ. II.**God can and doth enforce his servants lives, even at the worst, as often as he pleaseth.*

When death rages round about him, when the sword is drunke with the blood of the Saints, in times of mortality, God can assure the lives of whom he pleases: there be but few have had this priviledge; as *Ezekiabs* life, *Pauls* life, and so here *Baruchs* life, beside some others. God can in the greatest difficulty, when heaven and earth is ready to fall into a combustion and confusion, yet God can assure life.

*Observ. III.**Duties must be discharged, whatsoever difficulties we meet withall.*

We must not pretend difficulties, for that was *Baruchs* fault; though God hath not ensured our lives, yet we must not pretend difficulties, to think our selves discharged of duty, if it be to the hazard of our lives.

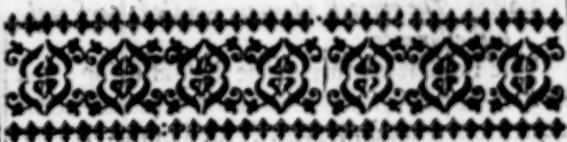
*Observ. IV.**Generall promises may suffice, though we have not particular priviledges.*

All have not such peculiar priviledges as *Baruch* had, but God gives his peculiars so oft as the case requires it; as in *Gideons* case, and so here in *Baruchs* case; but Gods generall promises are as a rich Mine of comfort, and such as can beare a man up against all difficulties, though he have not any but generall promises: what if he had but this, [*We are more than conquerours through him that loved us*] or this, [*All shall worke together for our good*] or this, [*Life and death shall be gaine unto us*] These generall promises should be enough to beare us up in duties, without particular assurance.

Lastly,

Lastly, *The greatest adventure in Gods cause is the best assurance.* Observ. V.

The boldest venturing, the best assuring: *As such*, if he had refused the adventure, it had beene a question whether he had scaped or no; but he got assurance by running upon the danger, so then if there be any possibilitie, the best way to assure our lives, is to resolve and adventure upon our duties, to do God service in our place and condition, for flying is not so secure, God will rather then meet with us. It is a very memorable thing, when *Mordecai* put *Esther* upon that great service for the Church, he trembled to undertake the service, being to come before the King, which was so dangerous without leave; he tells her, *Deliverance shall come another way, if thou refuse, but thou and thy house shall perish*; and indeed, as she said her selfe, when she resolved, *If I perish, I perish*: If she had not resolved as she did, she had perished; though it was dangerous, and she carried her life in her hands, yet we see adventuring is the best way to assure life, if it be in Gods cause.



Jeremiah 45. last Verse,
beginning of the Verse.

*Seekest thou great things for thy selfe?
Seeke them not.*



WE have already dispatched the general delineation of the Chapter, with the observations that offer themselves to our consideration out of it; We come now to draw the substance of all into one Proposition, which I propound thus.

Obſerv.

It is a most unreasonable thing, an ignoble and uncomely thing; nay, it is a most unconscionable thing, for a godly man to be all for himselfe, to aime at great matters, to seeke greedily after himselfe, especially in evill and calamitous times.

Every one of these particulars are expressly contained in the words; there be but two things in the explication of the point.

1. The

1. The Predicate of this Proposition only observed from the forme of propounding it.

2. Then the maine Subject out of the particulars propounded.

First to begin with the forme of propounding it, is by way of interrogation, *And seekest thou great things for thy selfe?* Now there is a double use of the Question.

1. There is a Grammaticall use.

2. There is a Rhetoricall use.

The Plaine Song and the Descant upon it, and so according to these there is a double scope of the question propounded, the enquiry in the Grammaticall sense is *de facto*, requires answer, whether he doth, or not doth: but in the Rhetoricall it hath another scope, it enquires *de jure*, dost thou well to do so: and so the last sense of these words containe two things.

1. It seemes to prove the fact, that he did so, takes that for granted, and withall,

2. It denies the just right, that hee did not well to doe so, and reproves the fault, and reproves it,

1. As a thing unreasonable, as if this were the sense of the question, dost thou well to seek *great things for thy selfe?* Is there any reason for it in these times? Or,

2. It implies that it is an ignoble and uncomely thing, and so the sense of the question is as if it were propounded to this purpose, art thou not ashamed of it? and seeest thou not thine owne uncomelinese in such seeking, in such times?

3. Lastly, it implies more, that it is not con-
 scionable, but a sinfull desire; inasmuch that it
 implies a plaine affirmation, and as if it were an
 appealing to his owne conscience. Dost thou not
 thy selfe (if thou sawest thy selfe in a glasse) see
 that thou carriest thy selfe unworthily, and dost
 that which is not fit to be done, to be proleing and
 seeking great matters for thy selfe. And so much
 for the Predicate.

But the maine thing is the Subject of which it
 consists, of all those particulars. Art thou for
 great things for thy selfe, and to seeke them gree-
 dily? Art thou so, a godly man, a Levite, a *Bar-
 uch*? Art thou so in these times, and seekest
 thou then (which is a connexion) when God is
 plucking down what he hath buik? And art thou
 so now? Every one of these would require a parti-
 cular explication, but I forbear all prooffe and
 demonstration, and reserve them to the applica-
 tion. Pressing of the duty there be two things
 for explication in every one of those particulars.

To begin with the first in order according to
 the best method.

1 For thy selfe:

1. What is meant by a mans selfe.
2. How a man may, or may not seek, or be for
 himselfe.

That we may understand what is meant by a
 mans selfe; Art thou for thy self? Seekest thou
 for thy selfe? I shall propound the due intention,
 and full extension of [*thy selfe*] and the necessary
 interpretation to make way to the second branch.

I. The

I. The *true intention*, as I conceive [*of selfe*] in this case, is briefly this.

1. Dost thou seeke thy selfe? Thy selfe, that is, the welfare of thy body and soule; or first the soule, then thy body, art thou altogether for that, for thy owne welfare and good in either of these kinds? Or,

2. Dost thou seeke the satisfaction of thy own reason, and thy owne will and desires? There may be a lawfull and a lustfull satisfaction: Dost thou seeke thy owne satisfaction? Or,

3. All things in accommodation, and for the use of both these, for the whole man, dost thou seeke accommodation of those things in the world which may give satisfaction to thy reason and thy own desires, which may make and concur to the perfection of soule or body? This is the *true intention* of a mans selfe, in this case.

II. But then to take withall *the due extension of a mans selfe*: it may be considered in a threefold latitude.

1. *Selfe circumscribed*, as I have resolved it already within the compasse of his owne person. Or,

2. *Divided*: as a man hath another self, which is his wife, or his friend, which hath a share or interest with him, and as there is a relation or connexion betweene them, therein is a mans selfe deare.

3. *Selfe multiplied*: there is a mans selfe, *i. e.* all children and posterity proceeding from him, and descending of him, all these come in; dost thou

thou seeke thy owne selfe in thine owne person, or for those about thee, for thy wife and family, or friends, &c. And these in relation to him are a mans selfe.

III. There is also a *necessary interpretation* to make way to the second, briefly,

2. How we may or may not seeke our selves. And this I propound in a double distinction. A mans selfe may be considered,

1. Either in conjunction with others, or in opposition to them, or in opposition to God, or to the good of others, the publike good of the common-weale and State, or the good of particular neighbours: A man may seek himself either jointly in seeking of these, or in opposition to these, in opposition to God, his will, and glory, or to the publike good, or to the good of my neighbour, which is but a private man.

2. Another distinction is, a man may seeke a mans selfe (it is the same with the other in some respect, but hath difference) seeking may be an *Act of concomitance, or of predominance*. Now these two will make it plaine and easie.

1. This is that I shall affirme, we may and must seeke our selves in some respect, so as our seeking be in conjunction, and not in opposition to the glory of God, or the publike good, or to the good of my neighbour: A man is bound to seek himselfe, and *he that provides not for himselfe and his family, is worse than an insidell*, I will not trust any mans care for an houre, whose charity begins not at home: the law of charity teacheth a
man

man to begin at home, and himselfe is the Rule to which he must adequate his love and care towards his neighbour, *Thou shalt love thy neighbour as thy selfe*; if a man love not himselfe, be not carefull of his owne preservation and welfare, of himselfe, his owne soule and body, in a lawfull way, it is not possible he should doe any thing for the good of others. *Proximus ego sum mihi*. He that contemnes and despiseth himselfe, there is no trust to him; he that contemnes his own life, let him not be master of thine. This is unnatural, not to looke to a mans selfe. But then we must remember,

First, it must be *subordinate* to Gods glory; I must seeke my selfe, but so as I seeke God too, and labour to approve my selfe to him, to do his will, I must not prize my selfe above God, nor any thing that belongs unto me: it was *Elies* case, *Because thou hast honoured thy sunnes above me*, (saith God) therefore God degraded him from honour, and thrust him out of his office. It is accounted an honouring of a thing above God, when a man forceth through any of Gods displeasure, to gratifie another, whomsoever; our seeking must be subordinate.

Secondly, it must be *associate*, it must be so that a man take in, and seeke the publike good, a man must subordinate himselfe to the publike in some sense, seeke that in some sort more than his owne, not to be carefull of his owne cabbin, when the whole ship is in danger, the best way is to secure the ship: a man

should preferre the publike good before his owne private, but at least our neighbours good must be sought in a sociable way, that I doe not labour to seeke mine owne, with the detriment of my neighbour; but must so have an eye to my selfe, that I have an equall eye to my neighbour.

Lastly, it must be *done soberly and discretly*: a man may seeke himselfe very inordinately, even in things that are good and warrantable; a man hath a body and a soule, and he is to seek the welfare of both, but he is a mad man that will neglect the soule to looke after the body, and preferre the body before the soule; feed the body, and starve the soule; to seeke the worse part, and neglect the better; I know not how to resemble it better, than by such a comparison as this.

There be some estates to be let out by lives; a man hath liberty to put what life he will, into such a peece of land; suppose a man hath an elder son, who, besides the primogeniture, hath a speciall portion of my love belonging unto him, and care for him; and besides, he is most dutifull, most vertuous; and so hath most right to propagate my name, and preserve it with honour when I am gone; besides, he is most healthfull, most like to preserve the condition; and besides him, I have a yonger sonne, which is not onely yonger, but dull and sottish, and of a bad life, like to spend all: Were it not a mad part (of him that hath liberty to make choice) to passe by the elder, and take the younger? Just so in this case, there are two parts of a man, the soule and the body, the
elder

elder and younger, the soule is every way more worthy to be provided for, and withall it brings the body with it, and is more fit to honour God, and of more worth and consequence. Now for a man to provide for the body, and all that belongs to the necessity and comfort of that, and neglect the soule, is most mad, because the body at best cannot live long, for all the pampering, and pricking, and trimming; for all the repairing, and dawbing, and painting, it will lie downe in the dust, it hath but a short time to live; and a man doth not soberly, if he putteth the body into the lease, and makes all the provision for that, and not for the soule, which endures for eternity.

2. To adde a second thing for resolution of the point, though we may, and ought to seeke our selves, with these circumstances, in conjunction, and seeke our best selfe in predominance, yet when it comes in opposition to God, and in predominancy, there we are forbidden, and it is not lawfull to seeke our selves, so as to neglect Gods Law. *Seekest thou great things for thy selfe?*

2. *Great things.*

There be two things considerable in this.

First, What are those great things here meant, and,

Secondly, how we may or may not seek great things.

1. What those *great things* are here meant, in generall we shall understand by these two distinctions.

First, there are great things which are great

things in *reality*; and then there are great things which are onely great things in the imagination, or *fancy*.

First, *Heavenly things*: those are truly great, that belong to heaven, *grace and vertue*, and the service of *GODS* commandements, all that belongs to these things, is truly and really great.

Secondly, but then there are *great things in fancy*, but scarce deserve the name of great, in comparifon of the former, and they are all worldly things.

II. Now for resolution, how we may, or may not seeke after great things, as *honour*, *great riches*, *great pleasure*, or *content*, or *sweetnesse* in this world; they are all counted great, so that there is great difference in the worlds esteeme, betweene those things which are *truly* and *really* great, and these are not so accounted: those that are not truly great, they are esteemed to bee so, those which in themselves are small, yet are accounted great; *heavenly things* are accounted small by the world, so contrary, *earthly* which are small, are great in their eyes, and there is no wonder in this, if we consider the *perversnesse of mens judgements*, in this case it is as a man that stands upon the earth, and if but an ignorant man, hath no art or science, hee lookes upon the starres in heaven, and sees them but little spots of light, pretty little golden spots, of the breadth of a mans finger, or not bigger than a bushell;

two things are the cause of his ignorance³ first *he lookes onely by sense*, and hath no art nor instrument of art, to take the Latitude, or the Altitude of them: Now the Artist hee knowes many of them to bee bigger than the whole earth; but the countrey-man will never believe him, because he lookes onely by sense: the other cause is the *distance of place* between them, they are so many thousand milliors of miles above the earth, and they will not allow for the distance, and so not able to judge: So if a man saw another man from the top of an high tower, and see a tall man walke below, hee would seeme but like a Crow; and so a man on the top of a shippes mast seemes very little; Distance abates of the magnitude: Now worldly men are ignorant men, and looke upon these heavenly things being at a distance, and having no judgement, but sense to judge of them, though they bee exceeding great, yet they seem very small to them.

Againe on the other side, if a man were in heaven, and stood in the place where the Saints are; and then the earth would seeme like a blacke nothing, a mote not to bee discerned: Now a godly man that is exalted and made partaker of the Heavenly Nature, thus looking upon these lower things, and seeing such a distance betweene them, they seeme small to him.

2. Again, things may be said to be great; and are so called, either *absolutely*, or *comparatively*: To speake absolutely and indeed, as man may see all these worldly things (take every thing) they are little, and that which is great, in some respect, comparatively with greater, are small; as hee said when a thousand men came into his countrey, how do you come into my countrey? come you as enemies, to do me hurt? or as friends, to visite me? If you come as friends, you are a great many to be entertained; but if you come as enemies, I scorne ye, ye are nothing: So the number that is great, compared with a smaller, is great; but with a greater, is nothing: So nothing is great in the world, the greatest things that are, are little in comparison of what is greater than it.

But now wee are to speake of comparative greatnesse, for that is here meant: now two things for that which tend to the opening of the point.

1. There is a comparative greatnesse in relation to the season, in which things are had and enjoyed.

2. With comparison to the person that hath them.

1. With relation to the season, a man may have great things in the world in comparison of the season; as some hundred yeares agoe three or foure hundred pound a yeare was as much as a thousand now; and so many hundreds with a daughter, was a great portion in those times; so long ago a thousand pound was a great estate for an ordinary man: and so there may be greatnesse in regard of the

the season; and so to the purpose: in troublesome times, in dangerous and calamitous times, he that seekes, though but moderately, seekes to live at ease, and in security, though he desire but a competency, it is a great thing for the times: It seemes to me, *Baruch* here sought not any great estate, for worldly things, but great in that season, and so God accounted it in regard of the season.

2. Again, things may be great in respect of the person; a man seekes great things that seekes to have,

1. Above the portion of others, to be aloft, and above his neighbours, that hee may looke downe, and below upon them; he would be above, and exceed, and excell his neighbours, and that is a seeking of great things, comparatively, in our sense; Or,

2. That seeks great things above his own proportion: for, to seeke great matters that are not above his owne proportion, is not a seeking of great things, if a man proportion his seeking to his condition: now the proportion is very hard to take, but it may be done and circumscribed by

these three things } Competence,
 } Conscience,
 } Providence.

1. If we doe but take a right view by a right rule, for, if a man take a right rule, then a competency of a mans estate, according to a mans condition, that a man may live comfortably in his estate, in all kinds to have so much as is necessary to make him serviceable in his condition.

2. Then

2. Then we must set up a right judgement of the proportion, not to thinke covetousnesse the right judge, nor any corrupt fancy or humour, but true inlightened reason, and conscience together; for a godly mans conscience that is rightly informed by the Word of God, and understands himselfe well, let him hearken to the voice of his owne conscience, it is a thousand witnesses unto him, which covetousnesse will not suggest, nothing to that is a competency, but still stretching higher, and higher, cries, *give, give*: yet his conscience will tell him, he hath a good estate, sureable to his condition, wherein he may be more serviceable, than in a greater, for greatnesse makes not a man more serviceable, but lesse sometimes.

3. There is another thing, for when all is done, you must looke for a competency, and that according to a right rule, judgement, and conscience; it may be I may baffle conscience; then take Gods providence, what God holds fit in a way of his holy providence, to submit to that, that if I cannot bring my estate to me, I will bring my selfe to my estate. There is a fit comparison to expresse it; A man is in a boat upon a river, and there is a willow; I have a minde to take hold of and pull it to me; now I pull not it to me, but it puls me to it, because it is upon a solid foundation, and I am not so: It is not possible to draw Gods counsell to me, but let me go about that which will draw me to him; if a man can do that willingly, to resigne himself to God and his wisdom, I will hold that best which God sees best for me, and rest contented with that.

2. Now

2. Now how we may or may not seek great things.

First, Wee may seeke them in some sort, two things in that too, wherein there is a lawfulness.

1. Things that are truly and really great, it is a most unworthy and base spirit, and low, not to seek them: for heavenly things we are bound to be high-minded, to have heavenly minds, to scorne and to despise all things in comparison of them, and to make out after the greatest things: it becomes the spirit of a man to be satisfied with Gods image, with nothing els, we may be covetous of that, ambitious, it is a holy ambition, we may desire the highest and excellentest pitch of improvement that may be; all men may, without question, seek, and the more they seek, the greater their commendations.

2. Things that are absolutely great at least, some men may seek them lawfully, as to instance, a Noble-man may seek the preservation of an estate fit for a Noble-man, with the cautions given, submitting to the providence of God: any man may desire a competency, a trade convenient, that is, convenient for him, or you, in comparison of others; and such for such is lawfull to be sought, supposing such qualifications.

Secondly, againe to come to what we may not seek, two things for that.

1. It is a great point of wisdom not to affect comparative greatnesse, it is the desire of mans nature to bee supereminent, and to bee aloft,

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whereas

whereas comparifons are odious, and in this caſe dangerous to run the vye, a man ſhall ſcarce run thus, but he ſhall come within the compaſſe of ſin, and that which is odious to God and man.

2. The ſumme of what I will ſay, we muſt make choice of a proportionable greatneſſe, not to ſeek great things above our proportion, but to ſtint our deſires, and to ſatiſſie our ſelves according to our proportion, a proportion of true comfort for my condition, ſuch as my conſcience rightly informed ſhall give, and ſuch as Gods providence ſhall ſee good; it is the courſe which a godly man ſhould hold, not to ſeek a great eſtate in this life, but a fit eſtate, to manage himſelfe in a ſerviceable way to heaven: for, it is not a great eſtate that gives the greateſt comfort, but a fit and proportionable. Would a man, if he had choice of a thouſand ſutes of apparell before him for his owne wearing, would any one be ſo mad to chuſe one, becauſe bigger, and too big for himſelfe? No ſure: So neither would a poore man make choice of the gawdieſt and gallanteſt ſute for his owne wearing; there be ſome rich ſutes, a load of riches; now for a poore man to make choice of one for his owne uſe too rich for him, (a Noblemans ſute) he would make himſelfe ridiculous to all the world. To uſe another expreſſion: Suppoſe a man were to run a race, the queſtion is, what ſute he would chuſe to run it, a great comberſome ſute that would lode him (ſuppoſe it were of gold) he would loſe the race by it: So we are all travellers, and it is moſt expedient for

us to help forward, and to go fast in our race that way; so a moderate estate, without over much fulnesse, not too much nor too little, neither extremity, because that is dangerous; a man is upon extremity if he be pinched with want, and both are dangerous, and many misscarrie with them both: therefore a moderate is more desireable, and the best to be chosen. A man would not have his house without windowes, but to have it warm, and likewise to have it lightsome; he would not chuse therefore to place thicke and mud-wals, instead of windowes, for warmth onely, but glasse windowes; therefore an estate like glasse, that will keepe out raine and stormes, and let in the Sun also, is desirable, such an estate that consists in mediocrity, will not make a man so proud, as to keepe out the beames of heaven, to scorne Gods Messengers; yet withall a man would have such an estate to keepe out the raine and weather of extremity. And so much for that.

3. To come to the third particular [*seeking*] needing explication, observe also two things concerning this.

1. What is meant by seeking; and then,
2. How we may or may not seek: For these Points multiply and begin with the severall relations.

Concerning the first, what is meant by seeking:

1. Here is one thing imported directly, and another implied; the act imported, and the manner implied: an act imported is, *seeking*: it imports a threefold act, take it in three words, thus;

Baruch's Sore gently opened,

- 1. The Act of endeavouring.
- 2. The Act of Desire.
- 3. The Act of Designe.

First, an Act of endeavouring after any thing a man seeks for, using meanes and industry for obtaining it.

Secondly, it imports seeking of the heart, a breathing of the soule, and bent of the affections, and desires, longing and reaching after it, whether it be in simple desires, or in desires that may be represented in prayer, that is the way of seeking, because the way of expresse desire.

Thirdly, it implies an Act of the understanding, the first is the act of the whole man, the second is of the will and the affections; the third is the act of designe, when the understanding is busied and employed in contriving, to set themselves a worke to cast this way, and those wayes, and those courses, by which a man may compasse and attaine any thing, a plodding after any thing. Now as here is *imported* this in the word seeking, so there is likewise the manner how *employed*, it may be *right*, or it may be *wrong*; wrong here, and therefore reproveable.

Now this being premised, I shall expresse briefly but two things. How we may or may not seek earthly things.

1. In the generall, first in regard of the act of seeking, we may and must seek them with these cautions.

First, know that the gift is most comfortable: know this, that to have a little by gift, is better than

than to have a great deale with toilesomnesse and troublesome seeking, that which comes to me by gift, (*First seeke the Kingdome of heaven, &c. And all things shall be cast upon you*) is most comfortable.

Secondly, Purchase more chargeable: Let me add likewise, seeking is a chargeable thing, to come to it by purchase, by the sweat of our browes, or the sweat of the braine, it is a purchase that costs deare, when a man is at great expence, spends out his bowels and wearies himselfe, that is more chargeable.

Thirdly, yet searching duly is both conscionable and commendable: even seeking those things with other cautions and requisites, is very necessary; it is commendable, and, at the worst, it is allowable and warrantable, and may be conscionable enough, because we are to use diligence, for a competency of these things, so that the other cautions before named be observed: seeking is commendable, as it is in discharge of duty.

But then all lies in the second thing, the manner, that may make or marre all the businesse.

1. Not imprudently: we may not seeke in an evill manner, we are restrained and limited, though God gives a liberty to seek for our selves, and sufficient in this life in a proportionable competency, yet not in an undue manner any earthly thing.

2. Not impatiently: As we are not to goe the wrong way, so not impatiently the right way; take that one example, it is reprov'd in

Rachels seeking children; she comes to her husband as to a God, impatiently; *Am I God*, saith her husband? He taxeth her for it; so that if a man will seeke rightly and prudently, he must first goe to God, or els he seekes very imprudently; he must not seek impatiently. A man may seek earnestly for almes and some reliefe of God, and may get nothing, as beggers sometimes; but then when he goes without, he falls a railing and cursing; *Iobs* friends taxed him with impatency; if a man seekes impatiently, that he will have it, and brooke no deniall, this is a wrong seeking.

3. Not importunately: the maine thing is an impudent and importunate seeking; and that is a thing forbidden: it consists in these two circumstances and respects.

1. We may not seeke immoderately.

2. We may not seeke inordinately.

First, not immoderately. In one word to define it:

1. Not with height of designe: We may not seek for our selves any worldly things whatsoever, with the heat of our soules and endeavours, to spend our strength day and night after worldly things, though never so necessary; but it must be within the bounds of competency: suppose the cautions observed, yet if it be immoderate, that a man spends all his strength, all his care runs that way, where he thinks all the water runs by the mill, that runs not into his channell: a man must not spend his strength in seeking of these things, so that all is gone for seeking of better things, nothing is left for them.

2. A

2. A man must not seek with the height of his desires, not to powre out that precious boxe of ointment upon these things, cast sweet water into the sink, but set them upon God, the choice and flower of our affections and endeavours, they are immoderate when we seek these things with the prime of our affections.

3. Lastly, not with height of devoire: We must not set the height of our desires, spin out our soules, (as the spider, to catch a flie) to spend the first-borne of our thoughts, and meditations, continually plodding, and devising, and all this designe is meerely for the world, all this is immoderate, when it hath the height and heat of our understandings. So long as it runs thus, to bestow the vacant times upon them, we may lawfully, but we must not set all upon them, the height of all, that is immoderate.

So secondly, we must not seek them inordinately: then we seek worldly things inordinately, when,

First, we seek impiously, in respect of God.

Secondly, when we seek them injuriously, in respect of man.

To seeke these things impiously, 1. With respect or upon perswasion of the devill, as the Poet:

Flectere si nequeo superos, Acheronta movebo.

Riches I must have, and if I finde them not above ground, by the favour of heaven, I will go under ground, by hell; rather than misse them: when a man seekes honour, and will have it, but by any unjust

unjust meanes, with any relation to Satan, or without dependance, or respect to God. If a man do not seek all in dependance upon God, ascribing to Gods providence more than to his owne endeavours, resolving, that (when all is done) it is God that makes all rich; and as we say of the King, he is the fountaine of honour, so God is the fountaine of all, all comes from him; if a man do not seek all with reference to God and to his providence, it is inordinate seeking.

Neither must we seek injuriously against the law of justice and equity, or against the law of charity, both of them are forbidden, which should be closed up to every Christian man.

1. Against justice and equity, to raise my selfe out of the ruines of the publike good, to exhaust and make the common-wealth bare, so as to make a private fortune out of all; to blemish heaven and earth to get a Sovereignty, to fish in troubled waters; to seek mine own without respect to the common good, and to the generall good, is against the law of equity: a man may seek these things, but not scramble for them, not snatch them from others, not lye upon the propriety of others to serve our own necessity, nor to seek with the burden of others, against the law of justice.

2. Neither against the law of charity, but in such cases to deny our selves this liberty. It is lawfull in some cases to seek riches, but it is a great deale more comfort when they come without seeking, when God offers them into our hands, it is lawfull to take them when he casts them upon us,

us, but not to snatch them out of his hand, in any undecent way, nor must we pilfer and steale them when God hath bestowed them upon others, and made them owners of them, we must abstaine from all inordinate seeking.

4. The fourth circumstance upon the reproof and deformity of the thing in him: [*Seekest Thou*] Thou, a godly man? A Levite? A *Baruch*? Take all in two things.

1. Who may not, who it is to whom it is so uncomely, unconscionable, and ignoble, and unreasonable thing, to seek himselfe and great things in an inordinate way: Now there may be a three-fold latitude in that.

1. A godly man in reputation, he that is in the profession of the true faith, and he that is in the opinion of the world supposed for a godly man; profession may a little blinde the opinion that others have of them, and increases the obligation, and the more he is this way, the more he is bound to the good behaviour, the more strictly must he look to his watch, as in every point of duty, so in this, which the world is very sensible of, and is ready either to make an obloquie, or an honour to Religion.

2. A godly man that is really so, a reall godly man, he that hath a principall of grace, and is a partaker of the divine nature, hath found the bounty of Gods goodnesse to him, in changing and renewing him in the inner man, he that is such a man in his affections, a hearty godly man, godly man in his conversation and actions, who puts a differ-

rence between such as are onely in the opinion of others, and such whose affections are wonne to God, and are in truth godly, and his conversation according to Christ, a man may see him by his foot-steps, such a man hath a greater obligation lies upon him.

3. Then thirdly, a godly man not onely *reputed* so, nor onely *reall*, but one that is in some *height* and elevation, in some *higher sphere of godlinesse*, and therefore more exemplary, the eyes of men are more upon him, they are more in generall upon a godly man than upon another, and more inquisitive after them, and their actions are more scanned and pryed into, therefore it concernes all those, the more renowned a godly man is, and more exemplary, whether it be *in regard of promotion*, the place he holds in the world, among the people of God, one in eminent place, whose place makes him eminent or renowned and exemplary, or *in regard of his personal perfektions*, he that God hath made eminent among the Saints of God, and among the wicked to still them, the higher these things rise, the higher the obligation rises, these men ought to look to all their carriage, for a small failing in them is a great blemish, and therefore, it concernes them especially to look to themselves. And that is the first thing, who it is.

II. Now for the next, how a godly man *may* or *may not*, look after these things: to expresse this briefly.

Wee ha. already said, *none* in an inordinate way,

may, and such a man least of all, hee is more bound to the good behaviour than any other, as in all, so in this particular; so that which is lawfull for him to doe, as he may provide for his owne necessities, and respect to his own good as much as another, simply and intrinsically: but yet he must have respect to the decency of his proceedings, and what may be *honourificall and exemplary*, and as the saying is, a godly man must count that the highest point of his wisdom, not onely to doe what he may doe lawfully, but looke to goe upon an honourificall and exemplary way, which may be such to God, and to himselfe, and Religion, and exemplary upon all others, and have an influence upon others, and therefore in this respect, for a godly man to fall, though a thousand others should, yet his is more than they all, as suppose for a scullion to scrape and scramble in a kitchen, were nothing, but for a Lord and a Prince, if they should go and do so, it were dishonourable: it was one of the Prophet *Jeremies* Lamentations, for men in scarles to go, or Princes to embrace dunghills, *Lam. 4. 5.* To see these in the streets among boyes, were base. And as they make the embleme of the Lapwing, it hath a crowne upon the head, and feeds upon the dunghill, so to be crowned with honor from God, and to feed as basely as other men. It was a generous speech of a naturall man, *Themistocles*, he came by a thing that seemed to be a pearle in the darke, but scorned to stoope for it, but bid another stoope, saying, for thou art not *Themistocles*.

It was a saying of *Alexander* to one that told him, that without all doubt he being of activity of body, as he was, he might get much honour at the Olympick games, well said he, answer me one question, *Do Kings use to run there?* It was below him. If Kings did not run like ordinary men for an Olympick crowne; the Crowne of heaven is for such. And as he said that was a Prince, and invited to a feast, before he went, was so cautious and respective, that he enquired of his tutor how he should carrie himselfe? I say no more, but remember you are a Prince. Meethinks there should need no more to be said to godly men, but remember they *wrinkles children*, and it is an unseemly thing for them to scramble for worldly things.

5. But now there remaines one thing, and that was for *the time*. Every one of these hath emphasis to it, as to be for *a mans selfe*: so be for *great things* for *a mans selfe*: to seek *great things* *errudily* for *a mans selfe*: for *a godly man* especially: and that which is the height of *all sin* *in sad and calamitous times*, in times of publike miseries and calamity, it is a most uncomely thing: these are many other greater workes to be done, if a man consider well what is to be done, there are the *workes of God*, and the *workes of the day*, and of *the times*.

Consider *what time it is*, when it is so unseasonable, a time of publike calamities and dangers, and so in times of calamities when Gods wrath smokes, and his fury breaks out upon a people, is it then a time to be wanton and foolish, to neglect seeking

seeking of God, and to drive a trade for a mans selfe, for these petty things of ours? to doe this when dangers are *incumbent*, and when they are *impendent*, hovering over our heads, and threatened? It was *Baruchs* case here, the storme was not yet fallen, but it hanged over their heads, and it was more than probable, for it was certaine God had fore-told it, besides all the symptomes of dangers in such times. It was not then a decent thing. As they did severely punish the man that looked out of a window, with a wreath of rose-buds upon his head, and was drinking and delighting himselfe, when all the citie mourned, it was an uncomely thing: so in this case, when dangers are *incumbent*, and when they are *impendent* too, we have need to provide for our selves in a better way, to remove and deprecate the evils, to meet God, and to pacifie him with some *perfume*; as *Isaiah* did *Esau*, other works are to be done then. *Willson* Avails to him. Again, how we may or may not seek them, I told you, *at any time*, every one of these things makes it undecent, but there is a most heinous offence when it is *at such times as these*; for then comes in all in full weight and strength concerning this subject in the predicate. Then it is most *uncomely*, *ignoble*, and *unconscionable* for a man to forget himselfe, and look past duty, if he be summoned by God, and by publike calamities, then to seek himselfe, and these things, and look another way, if he be troubled, or frightened no more, it is a signe of a desperate forlorne spirit. Those that God intends to strike with the thunder, it commonly falls out so

that their eares are deafe, that they heare it not before: it is a signe that judgement is to seize upon them, who will stop their eares, and not consider the times, but withdraw themselves in the prosecution of other things, and set themselves another way. Now for application.

Vse 1.

First of all, we might here take up a *Lamentation*, it is great matter of griefe for any heart to see how in every point, out of the word of God, the whole world, even of those that professe Christ, run directly contrary, as if they were *Antipodes* to God, and kicked against the holy rules, which he hath appointed us to walk by: who is there, but for himselfe? who cares how the publike good goes, or how other men thrive or fare, but all for himselfe? If he can drive his owne trade, that is the common care of the world.

Who is there, that notwithstanding the sword of the Angell be drawn against us, yet are not for great things, that aspires as high as he can, and would make as great a snow-ball as he can, is rather for great things, than for any thing, and so of the rest? What a lamentation is it to consider, that we cannot enter upon any point of Religion, but when we have beene in meditation aloft, it would fetch teares, to come and see below, as it did *Moses*, when he had been in the mount, when he came downe and found all contrary to what God commanded, so it is in every point we have to deale withall.

Vse 2.

It serves for *Examination*: I shall desire every godly man to try his own heart, and to set these as

a sword to his own soule, and to see how farre he is guilty of any of these, that so he may do his duty for the time to come, and so see his true state and condition, and not over-value himselfe, but walk humbly with God.

Lastly, it serves for *Exhortation*, to *provoke all to the duty*, in all the particular branches: instead of being men for our selves, to get *publike spirits*, to be for the *publike good*, to get heavenly spirits, to be for God: and so for all the rest. And instead of seeking great things, to *restitute* that corrupt humour, and to perswade that it is best, to have a moderation, our seeking is best for heavenly things, it fits most for our journey, and best for our owne content, to prevent a thousand snares and troubles, that come with a heape of great things in this world, when those that are in lower condition, are under shelter of them: and so of all the rest.

It might have been prest from all these particular arguments, with inducements of reason to quicken a man, and strengthen a man to them, as to consider the *unreasonablenesse*, and *uncomeliness*, and *unconscionablenesse* of the course, it were enough, if we would but chew upon these, it were enough to a godly man, to perswade him to turne the contrary way.

FINIS.